A Murmurer.

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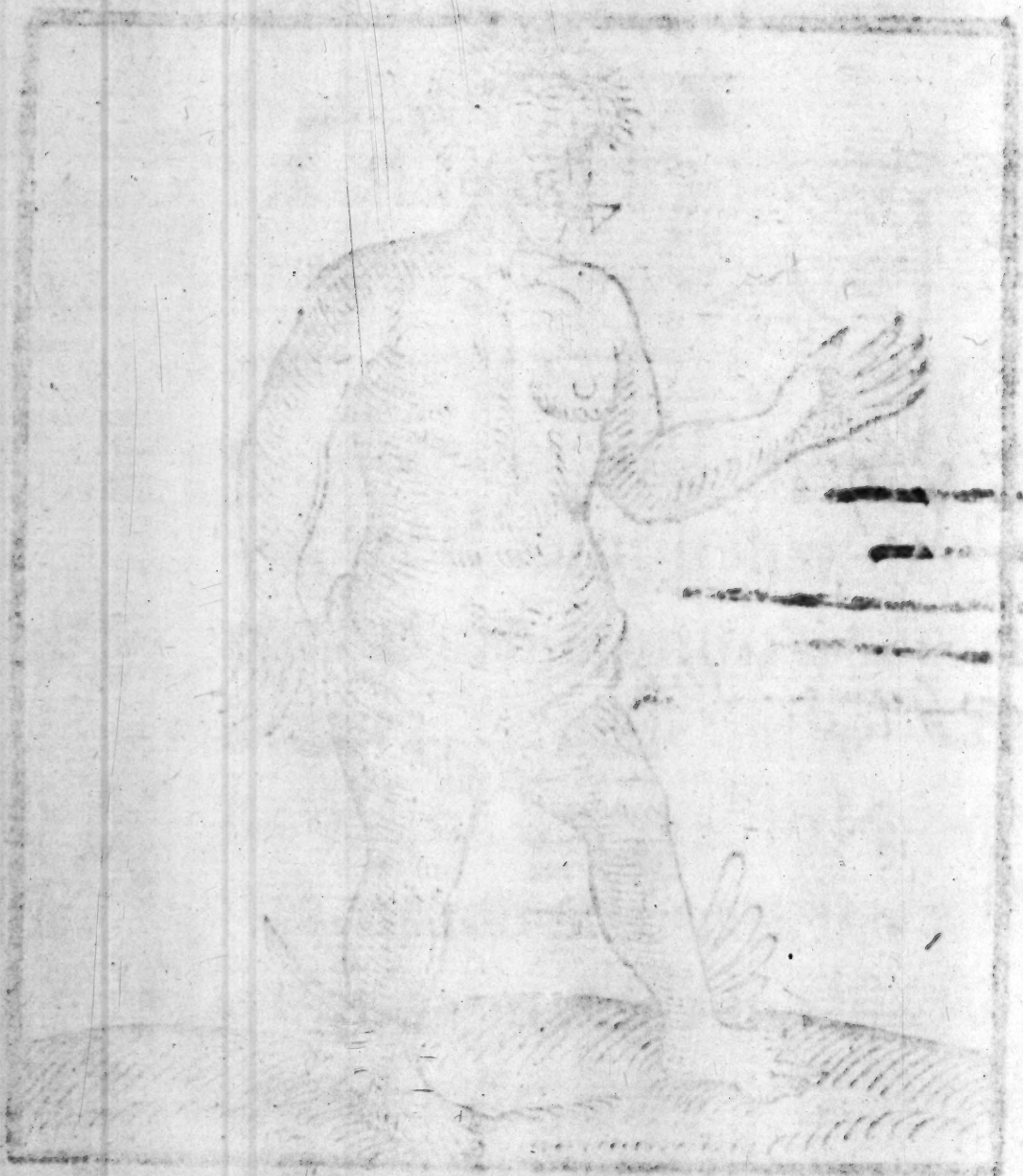

TO THE RIGHT HO-norable, the Lords of his *Maiesties most Honorable priuie Counsell.*

RIght Hono-rable, It can-not bee vn-knowne to your wisedomes, how pe-rilous a thing, both to the Crowne, the Peeres, and the Nobles; yea and to all the parts of the common-wea th, is the vngratious, vngodly, yea, prophane, & hellish humor of mur-muring: especially against God, the king, or any their

ordeyned magiſtrates, in a Kingdome: for the cure whereof, what care is to be taken, your diſcreet conſiderations can determine: and knowing in your honorable diſpoſitions, an aſſured hate vnto all ſuch vnpleaſing and vnprofitable ſpirits, as no doubt, but you wil weed, out frõ the good hearbs in the groũd of your charge; and again, how bleſſed a thing, the vniõ of harts wil be to your honorable Spirits, whoſe continual care of the preſeruation,

ſeruatiõ, both of our king, and his vvhole kingdom, deſerueth no little honor: I haue preſumed rather vpõ your honorable pardons, of what may offend your patience, then your fauorable acceptãce of my vnvvorthy ſeruice, to preſent your Honors vvith a little tract againſt Murmurers & murmuring, in vvhich if I haue paſſed anie thing diſpleaſing to your good patience, hũblie crauing pardon, I attẽd the ſorrovv of my Im-

perfection, but if I haue in any thing contented the leaſt of your good likings, I will leaue murmurers to the fruite of their malice, and pray to God, ſo to bleſſe your good minds, that you may find out ſuch offendors, and giue them the due of their deſert; and in your ſelues, among your ſelues, may be ſo lincked in your loues, that to God and his Maieſtie, you may euer liue togither in your ſeruice, that

that when wickednes is weeded out, and Grace is planted in the place, God may be pleaſed, the King beſt preſerued, and the Common wealth beſt gouerned: So fearing with tediouſnes, to be a trouble to your good patience, beſeeching God to bleſſe you al, with as much happines, as murmurers are worthy to want, I humbly reſt.

Your Honors in all Humblenes,

To the Reader.

LET me intreat you (by the kindnes I hope in you) to bee perſwaded that what I haue written in this little Tract, is rather done to reueale the follie of a malitious humor, then to taxe any perſon with the infection: The labour is not long, nor the ſence obſcure; the ſubſtance whereof, leauing to the cenſure of your diſcretion, or correction of your good patience, with my loue to your kind deſert, I reſt as I find cauſe.

Againſt Murmurers, *and Murmuring.*

OH Murmurer, what wouldeſt thou haue? was there euer any Kingdome ſo many years, and ſo many waies bleſſed? and thou in it, ſo little worthy of thy comforts, and ſo worthy of the contrarie: is not thy Earth fertill? are not thy Riuers ſweet? is not thy Aire temperate? are not thy Citties faire, thy people rich, thy men ſtrong, thy women fruitfull, thy Magiſtrates wiſe, and thy King gratious? are not thy Seas as a wall to defend thee from the aſſaults of thine

thine enemies? and hath not thy peace bred ſuch a plentie, as maks thee admired in the whole vvorld? haſt thou not vvith all this, the richeſt iewel in the world? yea, and more vvorthy then the vvhole vvorld? vvhich is the heauenly vvord of God, to direct thee in his holy vvill? and vvil not al this ſuffice thee, to bring thee to the ſeruice of thy God? to acknovvledge his goodnes, to admire his greatnes, & to giue glory to his Maieſtie? vvhat ſhall I then ſay vnto thee? but as I ſaid in the beginning: oh vvhat vvouldſt thou haue? In the time of blindnes, vvhen the booke of life vvas ſhut from thy reading, vvhen thy learned preachers, and zealous people vvere put vnto the fire,

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vvhen ciuil vvarres did breed thy penury, and thy forraine enimies vvere readie to inuade thee, vvhē thy Gouernour vvas a Tyrant, thy life a bondage, & thy eſtate a miſerie, then hovv glad vvouldeſt thou haue bin, to haue taſted the leaſt of the bleſſings? that novv thou art full of; and then vvouldeſt thou haue prayed for deliuerance from thy ſorrovves, and ioyed in the leaſt hope, that might haue cleered thy heauy heart: and art thou novv ſo hard harted? ſo ill natured, ſo void of ſēce, or ſo full of ingratitude? that thou canſt not conceiue, thou vvilt not acknovvledge, thou doſt not vnderſtand, or vvilt not bee thankfull, for this great meaſure of grace that God hath beſtovved vpon thee? vvhat then

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wil becõe of thee? but let me aske thee, what doth aile thee? is eaſe a griefe? pleaſure a paine? peace a Trifle? plentie a Toy? a good King, a ſmall bleſſing? a graue Counſaile, a meane comfort, and the vvord of God, a ſlight Ievv-ell? learned Preachers, and profoũd Lawiers little bleſſing; what ſhall I then ſay vnto thee? but that they are ill beſtovved on thee; doeſt thou murmure at Religion? is it not better to ſerue God, then Man? and to beleeue the Truth, then follovv Error? to vvorſhip God in the Heauens, then make a kind of God on the Earth, and to begge pardon of thy God at home; then to buy it of a man abroad: doſt thou murmure that the Saints are not worſhiped? and wilt thou forget to vvorſhip God aboue? wilt thou

murmure

murmur at thy Loyalty? & learne the witch-craft of Rebellion? wilt thou forget thy vocation, and fal into the sin of presumption? are these the fruites of thy deuotion? fie vpon thy follie, that hast no more tast of discretiõ: wouldest thou rather hear the vvord: & vnderstand it not, then vnderstand it, and beleeue it? or trust rather to the vvord of a Priest for thy cõfort, then to thine ovvne faith for thy Saluation: oh pittiful imperfection! vvhat shall I say vnto thee? but onely pray for thee; that God vvil forgiue thee, & opẽ the eyes of thy vnderstanding, that by the light of his grace, thou maist get out of thy darknes, and beholding the greatnesse of his mercy, giue glorie to his holy Maiestie. Leaue therfore thy murmuring, and turne it to thanksgi-

uing, that ſo great a part of the vvorld, being ſhut vp in the caue of Error, thou vvalkeſt in the vnderſtanding path, of the perfection of all truth: leaſt if thou continue in thy accurſed nature, thy gratious God, ſeeing thy vngratfulnes; either depriue thee of thy comfort, or caſt thee into vtter darknes; vvhile the Buls of *Rome* ſhal breed too many calues in *Britanie*: Again, doſt thou murmur at peace? haſt thou a ſpirit of diſcord? doſt thou delight in blood? oh brood of *Caine*, looke on thy brother *Abell*, & heare the curſe on thy condition: doeſt thou vvalke in quiet? vvorke in quiet? eat in quiet? ſleep in quiet? is thy vvife in thy boſome? thy Children at thy Table? thy ſeruãts in thy buſines? do thy friends come

to see thee? thy neighbours salute thee? & thine enemies liue from thee? doth Musicke fill thine Eares? Beautie thine Eyes? Wisdome thy Heart? and Treasure thy mind? and are all these benefits to be despised, and this peace not to bee applauded? God forbid: when children with Drums strike marches of mirth, and Trumpets sound dances in stead of deadly marches; when men may sing, women dance, and children play, & altogether reioyce; and giue praises vnto God; is this peace to be murmured at? fie vpon such wicked spirits, that can bee possest with such hellish humors: leaue therefore thy murmuring at this great blessing of peace, and giue glory vnto God

for the comfort of so great a grace; for by it thou possessest more thẽ all the world without it: for though by labour may wealth be gotten, and by wisedome honor, yet without that blessing of peace through the malice of Ambitiõ, thou maist soone loose all that thou enioyest: pray then for the cõtinuance of so great a comfort, and murmure not at the ordinãce of God, in so gracious a shewing of so glorious a mercy: shew not the dogged nature, of such a deuilish spirit, to drowne thy soule in the delight of bloud: Thinke on the miserie of ciuill warres, or what warres soeuer; subuersion of States, death of Princes, massacres of People, teares of Widdowes, cries of Children, Citties burning

burning, Tyrants killing, Terror ſpoiling, and hearts diſpairing; when thou ſhalt ſee before thy face, thy wife diſhonoured, thy daughter deflowred, thine infant ſlaine, and thy ſelfe made a ſlaue to villanie, and if it poſſible might be, a hell vpon earth, where deuils like men, or men like deuils, ſeeke the deſtruction of the whole world. Murmure not then at the ioyfull bleſſing of peace, but imbrace it with ſuch thankfulnes, as may continue thy happines, leaſt vvhen thou vvouldeſt haue peace thou canſt not, becauſe vvhen thou haddeſt it, thou regardeſt it not: Againe, doſt thou murmure at plentie? pittie but thou ſhouldeſt want that is neceſſarie, vvho hadſt rather ſee thy brother

ſtarue then to releeue him out of thy aboundance: Oh vngratious wretch, ſo far from the feeling of Gods grace, that for a priuat gain wouldſt wiſh a general griefe, like a miſer that pinching his belly to ſpare his purſe, wold ſee the death of a vvhole Kingdome, to fill vp one corner of his cofers: or doeſt thou murmure at the plentie of another, beholding thine own penury? Why, remẽber thou broghteſt nothing into the vvorld, nor ſhalt carry any thing with thee out of it, and what thou haſt, is but lent thee, & ſhalbe taken frõ thee, or thou frõ it: cãſt thou not then content thy ſelfe vvith thy portion? and rather labour for thine own good, then enuy at the welth of another? or doſt thou murmur

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at the vvealth of many, and thine own pouerty? looke into thy ſelf, and ſee if there be not more poorer, then richer then thy ſelfe; and if not, yet, that thou art not alone to beare the burthen of thy croſſe. But hadſt thou rather ſee a bare harueſt, a naked tree, a thin Meadow, and a blaſted vineyard: then thy barnes full of corn, thy ſtacks full of hay, thy trees full of fruite, and thy veſſels full of vvine? canſt thou ſo much forget God, to bee vnthankfull for his bleſsings, and bee ſo vnnaturall to thine owne heart, as to ſeeke the miſerie of thine owne Soule? What dogge would ſhew ſo diuelliſh a nature? Haddeſt thou rather gnaw vpõ a cruſt, then haue a whole loafe? ſippe of a little cruſe, then drinke

of a full cup ? vveare a peece of a ragge, then a vvhole ſuite of apparrell? and a penny in thy purſe, rather then thy cheſt full of gold? then art thou either a foole, that vnderſtandeſt not vvhat is good for thee; or a dogge, that diſpiſeſt that is giuen thee; or a deuill, in not acknovvledgeing the goodnes of thy God tovvards thee: hadſt thou rather ſee a table without meat, a ſtable vvithout horſes, a paſture vvithout Cattell, & a purſe vvithout a pennie; then good meate, faire horſes, fat cattle, and a full purſe ? oh monſter of nature, vvhat doſt thou then among men ? leaue therefore thy murmuring, and let me thus farre aduiſe thee: what thou haſt, ſpend not vainly; what thou gaineſt, get

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not vilely; vvhat thou vvanteſt, beare patiently; and vvhat thou giueſt, giue frankely, & murmure not to part vvith thy plẽty, nor at the plentie of another, for plentie is a bleſſing of God, vvhich taken thankfully, breeds many comforts, while penury is a plague, either inflicted vpon ſinne, or ſent for a triall of vertue, vvhere patience poſſeſſing the ſoule, the bodie may bee the better ſeruant. Murmur not therfore at the bleſſing of plentie, either vpon thy ſelfe, or others. Againe, doſt thou murmure at eaſe? oh vvhat madnes doth poſſeſſe thee? hadſt thou rather tire out thy body, thẽ giue reſt to thy mind? and labor out thy heart, thẽ giue cõfort to thy ſpirit? hadſt thou rather mourn thẽ ſing?

cry then laugh? run thē vvalke? & be beaten of thine enemie, thē be kiſſed of thy friend? hadſt thou rather watch two nights, thē ſleep one? vvorke ten dayes, then play one? and faſt ten vveekes thē fare vvel one? I do not beleeue thee, or els beleeue thee to be mad. Hadſt thou rather ride a hard trotter, thē an ambler? ſit on a Pitchforke thē a pillovv? lie on a board thē a bed? if thy vvil ſo much exceed thy vvit, I ſhall neuer take thee for a reaſonable Creature; & therfore murmure not at eaſe, vvhich to nature is ſo cōfortable, & to reaſon ſo acceptable: but doeſt thou murmur at eaſe in others, & pain in thy ſelf? others may haue the eaſe thou wāteſt, & thou the eaſe they cannot haue: they may ſit while thou walkeſt,

keſt, but perhaps walke whē thou ſleepeſt: they may haue health, & thou ſickneſſe, yet thy conſcience may be at better quiet: they may fare delicately, & thou hardly, yet thy ſtomacke may diſgeſt better: they may poſſeſſe more, yet thou be better contented. Murmure not therefore at eaſe, either in thy ſelfe, or other, for it is a bleſsing ſooner loſt then gottē; & murmuring is the worke of malice, which once ſetled in the minde, ouerthrowes more then bodie, when many kinds of diſeaſes robbe the heart of all eaſe. Again, dar'ſt thou murmure at thy King, that hee is not in all thinges to thy minde: Traitor vnto God and man, hovv canſt thou excuſe thy villany: whē if thou canſt cōſider his worth, &

confeſſe his worthyneſſe, thou wilt hate thine ovvne ſoule, to cõceiue one diſcontentiue thought of his Maieſtie, or the leaſt thought of hurt to his ſacred perſon: but, baſe wretch that thou art, to grudge at that vvhich thou canſt not iudge off, or to inioy that thou art not vvorthy off: for, if thy King vvere vnlearned, it might be a ſorrovve to thy heart; if irreligious, a torment to thy ſoule; if of baſe linage, it might haue bin a vvound to thyne Honor; if Tiranouſly minded, a vvoe to thy comfort: if vvickedly inclined, a plague to thy patience: but of a Royall Lyne, from the Loynes of many Kinges, and frõ one Kingdome to an other, or rather by vniting of Kingdomes to

make

make a *Monarchie* of peace, to the admiration of the vvorld, ſo profoundly read in the rules of beſt learning, and ſo vvell Linguiſt in the moſt neceſſary Languages, as are gratious in his perſon, and Maieſticall in his place; in Religion, ſo zelous; in diſpoſition, ſo vertuous; in mercie, ſo gracious; as both for his preſence and his ſpirit, is vvorthy to be honored, honorably loued, and louingly ſerued. Hovv canſt thou be ſo vile of diſpoſition, or ſenceles of good, as to murmure at ſo great a bleſsing, as God hath giuẽ thee in his gouernmẽt? Doeſt thou murmure at his pleaſures, and loue the ſame thy ſelfe? Doeth he hunt and delight in Dogges? better to nouriſh dogs,

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vvho ſhevv but their natures, and vvill bee at their Maſters Seruice, then to maintain thoſe monſters of men, that cõtrary to the nature of men, vvill murmure at the welfare of their Maſter. Again, hadſt thou a King vvithout a Queene, thou mightſt fear trouble throgh vvant of Iſſue, but ſo gracious a Queene, and the mother of ſo bleſſed Children, ſo Princely a Progenie, as may glad the hearts of the vvhole Kingdome; Villain to thine owne Soule, that vvilt murmure at theſe Comforts, and not be thankefull for theſe bleſſings? Did he hunt thine heires from their poſſeſsiõs? their heads from their ſhoulders? thy Preachers from their Churches? or thy Cities from their Liberties?

then

then hadst thou cause to grieue, but hast no vvarrant to murmure: but hee that seeketh thy safetie, continueth thy peace, encreaseth thy plentie, and maintayneth thy pleasure, is louing to thee, reioyceth in thy loue, and deserues to be loued of thee, What deuill can possesse thee, that such a King cãnot please thee? wouldst thou haue him gouerned by thee, vvho gouernes the vvhole Kingdome besides thee? thou art fooliſh, vvho being a Subiect, vvouldest bee a King; and how canst thou thinke to gouerne, vvhen thou hast not learned to be gouerned? Againe, canst thou by thy policie vnite kingdõs, as he hath don by his person? art thou so wel allied as to link such loue in royall lines? No, thou

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art not; and if thou vvert, yet God hath made thee a Subiect, and therefore make not thy selfe a rebell, but rather learne hovv to obey his vvill, then to murmure at his gouernment: be thankefull to God for the much good in him, and murmure not at the euill that thou misconceiuest in him; least God seeing thy vilenesse, bring thy villany to light, and vvith a shamefull death giue thee the due of thy desert: leaue then to murmure at him, and be thankfull for him, murmure not at his greatnesse, considering his goodnesse; nor at his ease, for thou knovvest not his care; nor at his vvealth, cõsidering his vvorthinesse; nor at his povver, considering his vvisdom: but loue him, serue him, honour

him,

him, and obey him, and be thankfull to the Maiesty of the heauens, that thou mayest behold such a Maiesty on Earth: Murmure not at the tribute thou payest him, for all thou hast is too little for his seruice: Murmure not at the Seruice thou dost him, for thou canst neuer doe him ynough for his vvorthines: Murmure not at thy vvant of his bountie, least he see more thy greedinesse then good vvil. In summe, murmure not at him, nor any thing that may dislike thee in him, least God making him see thy vvickednes, thy life make answver for thy folly, vvhile continuing in thy murmuring till thy death, it carry thee headlong to the deuill. Againe, dost thou murmure at the Counsel, either for the

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powver of their authoritie, the honour of their place, or the State of their possessions? Looke backe into thy selfe, and bee ashamed of thy sinne: Is not the care of the Commonwealth the course of Iustice, the quiet of the state, and the preseruation of the vvhole Kingdome vnder God and his Maiestie, in the hands of those Magistrats, vvhose vvisdome deserueth honour, vvhose care deserueth praise, vvhose labour deserueth vvealth, and vvhose vvil deserueth obedience; and canst thou (senceless wretch) fretting in melancholy, not able to discerne the least part of their perfectiõs, offend thy God, thy King, thy State, yea, thy selfe, and thine owne Soule, vvith the wicked humor of Ingratitude?

which

vvhich growne out of Ignorance, bred in Enuie, growes vp in Ambition, & ſhall die in Ignominie: Fie vpon thy inhumane Nature, that, abiding nothing that is good, doeſt onely feede vpon Euill: vvho being careleſſe of order, vvouldeſt haue no Law; diſſolute in thy vvill, vvilt endure no Counſaile; fond in thy vvit, makeſt no reckoning of Wiſedome: and not knowing the labour of Studie, vvouldeſt allow nothing for the Studient. Oh vvhat a cõmon vvoe would be in that commonvvealth, vvhere thou ſhouldeſt haue power to appoint Gouernours? but leaue thy murmuring at them, reuerence them in their places, honor them in their

vviſedomes, loue them in their vertues, ſerue them in their worthineſſe, and obey them in their commaunds: leaſt finding thy condition, they take order vvith thy diſpoſition, vvhen to vveede out ſuch a venemous Serpent, is neceſſary for the preſeruing of better ſpirits: for Murmurers are like to Mutiners, vvhere one curſed villaine may be the ruine of a whole Camp; for which, if there vvere not Martiall Lawe, there vvere no life for the Souldior, nor honour in Armes. Againe, doeſt thou murmure at the Lawyer? oh vvitleſſe creature, how wouldeſt thou keepe thy Landes, Goods, or Houſes? if there vvere no Law to maintaine thy right? How woul-

wouldest thou haue thy vvrongs redressed, if there vvere no power of Iustice? How should the King gouerne, and the Subiect bee gouerned, but by the course of Lawe? And are not the Iudges, Counsellors, and true Administers of the Law, rather to bee honoured for their learning, and rewarded for their labours, then to bee murmured at for their seruice: But liue thou within the limits of the Law, and thou vvilt not murmure at their Lawes: For vvho hateth the Iudge but the Theefe, the Traytor, the Cosener, or the Consumer? and therefore murmure at thy selfe, and leaue murmuring at Lawyers. Againe, doest thou

murmure at the vvord of God? oh, child of the diuell? is it not the key of Grace, that openeth the gate of heauen? and the lamp of Loue that giues light vnto the way of life? Is it not the comfort of the heart? and the food of the Soule? and being a Iewell of such price, as all the vvorld cãnot purchase; a Treasure of that vvorth, that all the vvorld cannot value: a ioy of that Nature, that dooth rauish the Soules of the Elect: What shall I say to thee? But, thou art a Deuill incarnate, that so farre from the Spirit of Grace, canst bee vngratefull for so gracious a blessing, or murmure at so glorious a gift of *Mercie*: for to scorne the tidings of Saluation,

on, is to haſten the vvay vnto Damnation? Note, vvhat it is to murmure, and the eſtate of Murmurers. *Coran*, *Dathan*, and *Abiram*, murmured at *Moſes*: what became of them? The earth ſwallowed them. *Pharaoh* murmured at the Iſraelites: What vvas his reward? Drowned vvith all his hoaſt in the red Sea. *Joſephs* brethren murmured at him: what became of them? They became all his Seruants. *Saule* murmured at *Dauids* tenne thouſands: What vvas his end? Hee killed himſelfe. *Iudas* murmured at the Boxe of Oyle, that vvas poured on Chriſts head: What vvas his reward? Hee hanged himſelfe. Take heede therefore, murmure

not at the Word, nor at the will of God, least thy reward bee with the Reprobate: For if thou murmure at God, the Deuill will meere with thee; if thou scorne the Word of God, wickednesse will follow thee; if thou murmure at the grace of God, Hell will gape to receiue thee. Leaue therefore thy murmuring at God, his Word, his Grace, or his Will, least with *Lucifer*, thou bee throwne out of Heauen with *Caine* bee accursed, or with *Esau* loose thy blessings on the Earth; and learne with *Abell* to serue God, with *Abraham* to beleeue in God, with *Dauid* to loue God, with *Iob* to feare God, with *Moyses* to honour God, and

with

vvith Christ to obey God; and then shall the Deuill haue no power to make thee murmure at God. But let me come to particulars; Doest thou murmure at this man, or that man, for this cause, or that cause? Oh vnhappie vvretch, how doest thou trouble thy selfe? Call thy wits a little better together, and vveigh thy thoughts in an euen Ballance: If thou bee vviser then another, that is preferred before thee, it may bee hee is more Honourable: If thou bee more Noble, hee may bee more vvise: If thou more learned, hee more valiant: If thou more valiant, hee more vvealthie: If thou more

vvealthy, hee more honeſt; If thou haſt a good face, hee may haue a better body; if thou a good body, he a better face; if thou a good face and body, he a better vvit; if thou a better vvit, he a better heart; if thou an honeſt heart, yet hee a more gracious Soule: and therefore, if another be aduaunced, and thou diſplaced, haue patience, and murmure not; for, vvhat knoweſt thou vvhether God vvill bleſſe his humilitie, and correct thy pride, or make him ſwell till hee burſt, and make a triall of thy loue in the truth of thy patience. But let me ſee vvith thy murmuring, vvhat manner of man hee ſhould be, vvhom thou wouldeſt

haue

haue moulded to thy minde; if thou be tall of ſtature, then leſſe then thou, are dwarfes; if low of ſtature, thē tall men are Gyants; if of a meane ſtature, then that is the beſt proportion: So that except all bee as thou art, thou wilt find fault with God in his Creation, or Nature in her Generation, or (through lacke of wit) with Fortune, in her Indiſcretion, in preferring ſuch before thee, as thou fondly thinkeſt ſhould come behind thee: when, if thou haddeſt thine owne eyes, thou ſhouldeſt ſee in the glaſſe of Truth ſo many imperfections in thy ſelfe, as in the conceit of vnworthineſſe, might make thee rather come behind many, then

goe

goe before any, and rather grieue at thy ſelfe, then murmure at an other: art thou finical & fantaſtical? and wouldſt haue a man to thine owne mind? what manner of man ſhall he be? ſhaped like a picture? countenanced like a Bride? and talke like a Player? oh fine foole, how thou wouldeſt haue the ſigne of a man ſtand for a man? and if thou be ſuch a one, wouldeſt thou haue all like thy ſelfe? alas, the world is ſo full of fooles alreadie, that there is no need of any more of them: and therefore leaue thy murmuring, and fal to ſome beter reckoning, leaſt thy account come to worſe then nothing, and while thou art wiſe in thine owne conceit,

there

there may bee more hope of a foole then of thee : doeſt thou murmure to ſee a Traueller aduanced for his vertue, while thou art forgotten for thy ſeruice? perhaps his knowledge is more worth then thy toile, and he hath taken paines, while thou haſt liued at eaſe; art thou a Trauailer, and murmureſt at the home ſeruant? perhaps, hee hath gotten more wealth at home, then thou abroad, and taken paines at home, while thou haſt had pleaſure abroad; and what knowveſt thou, vvhether the vviſedome of State, or rather the vvill of God, thinke it neceſſarie, to make a Tryall of thy condition, ere they revvarde thy deſerts : for

aduance-

aduancement may bee a hurt to Ambition, vvhile humilitie begins her heauen in this vvorld. Murmure not therefore at the good of another, nor grieue at the nature of thine own Crosse: for, vvhen patience doth kindly carry it, it is the best badge of a Christian; and doest thou murmure to see one of base Linage come to honour, vvhile thou liuest in disgrace? Take heed that hee bee not the first, and thou the last of a Noble House, and rather learne to thriue by his vertue, then continue thy decay by thine owne folly. In summe, leaue thy murmuring at the vvill of God, or the vvelfare of any man, or at thine owne vvoe; for

God

God hath his vvoorking in all things, and if thou vvilt be one of his children, thou muſt louingly allow of vvhat hee doth. But now, as to men, let me a little ſpeake to vvomen. Doeſt thou being faire, murmure at the preferment of a foule one, and in thy rage call her foule dowde? Alas, thinke Fortune had neede to doe ſomewhat for her, vvhen Nature is ſo little her friend. Againe, it may bee her inward vertue might be of more worth then thy forced Beautie. Art thou a foule one? and murmureſt at the aduancement of a faire creature? and in diſtemper of thy braine, call her Picture? Fie vpon thee, ſo ſhalt thou be no mans meate,

foule

foule vvithout and vvithin : for the euill mind is more foule, then the blackeſt face; and if ſhee bee vertuous vvith her beauty, is ſhee not then vvorthie of Honor? Againe, doſt thou murmure at the vvealth of another, vvhile thou art in pouertie? vvhy, it may bee thou knovveſt not hovv ſhe gets it, & perhaps, thy ſelfe vvouldeſt not ſo haue it : doeſt thou murmure, that ſhe is more ſuedto by Louers? vvhy, it may be ſhe is loued for change, and thou for choiſe : doeſt thou murmure at her that hath more children then thou? perhaps thou deſerueſt them not, or it may be God doth not bleſſe thee to thy deſire Rather pray therefore then mur-

mure

mure, leaſt a vvorſe plague befall thee: doeſt thou murmure to ſee a vvicked vvench put thee dovvn in preferment? vvhat doeſt thou knovv vvhether ſhe haue her heauen in this vvorld, vvhich thou ſeekeſt not, or begin her hell, ere ſhe came at it? againe, it may be, her repentance may be gratious, vvhen thy pride may be odious: And therfore be ſhe fair or foule; vviſe, or fond; vvealthie or poore; godly, or vvicked, Murmure not at any vvhatſoeuer ſhee bee, in vvhat ſtate ſoeuer thou thy ſelfe be: leaſt, in fretting at others fortune, thou conſume thy ſelfe vvith follie, vvhile he that hateth the grudging heart, plague home the Spirite of mallice: but

leauing

leauing vvomen as the vveaker veſſels, let mee come againe to men, that ſhould haue the ſtronger ſpirits, to withſtand the power of Impatience. Note, I ſay, firſt of murmuring, how many inconueniences doe grow to the Murmurer himſelfe, and then, to other, by his meanes; and againe, how great are the comforts of the contrary: Murmuring troubleth the minde, diſquiets the heart, diſtempereth the bodie, and ſometime breedes the conſumption of the purſe; it forgetteth reaſon, abuſeth nature, ſhewеth diſloialty, diſpleaſeth a friend, and doth purchaſe an enemie: it carrieth vvit from reaſon, Reaſon from Grace, and Nature from her

ſelfe;

ſelfe, yea & ſometime, man, euen from God to the Deuill: while patiẽce enduring thoſe perplexities, that put reaſon to his beſt power; nature is not diſtempered, reaſon not abuſed, grace is embraced, and God is truely honoured, the league of amitie is continued, the law of nature is not broken; Truth is gratious, and the ſoule is bleſſed, where the body is not diſtempered, nor the mind diſturbed, the creature is moſt able to giue glory to his Creator: Note then the differences of theſe two natures: Murmuring, a horrible vice, and patience a heauenly vertue; doe but think on the fruit of murmuring, and the condition, and end of

murmurers, rages, frettings, wars, death, pouertie, ſicknes, and ſorrovv, vvhile the child is ſicke of the father, the vvife of the husband, the brother of the ſiſter, and one friend of another; vvhat maſſacre, or murther hath there grovvne, but through the inuention of murmuring, and the malice of murmurers? looke a little, if thou bee a murmurer, of vvhat kind thou art, and vvho thou art, and ſo note the condition of thy nature, or nature of thy condition. If thou be a man, and murmureſt againſt God, thou art a Deuill; if thou bee a Subiect, and murmure againſt thy King, thou art a Rebell; if thou bee a Sonne and murmure againſt thy father,

thou

thou ſheweſt a baſtards nature; If thou murmure againſt thy Brother, an vnkind nature; if againſt thy friend, an vnthankfull nature; if againſt an honeſt man, an vnhoneſt nature; if againſt a foole, an vnwiſe nature; if againſt a Chriſtian, a hetheniſh nature; if againſt a man, a dogged nature. Thus thou ſeeſt by murmuring what thou ſhalt bee eſteemed of God and man, yea, and in thine owne conſcience, of thy ſelfe, either a Foole, a Knaue, a Heathen, a Baſtard, a Traytor, a Dogge, or a Deuill: and doeſt thou then ſee the villanous nature and condition of this qualitie, and wilt

not leaue it? take heede leaſt if thou continue in it, that God vvil hate thee for it, doe not ſend thee to the deuill with it, who was the firſt Author, and is the continual nouriſher of it. Againe thinke with thy ſelfe, when another man ſhall find thee in thy murmuring, either by thy diſcõtentiue countenance, or ſoletarie delight, ſequeſtring thy ſelfe from men, to conuerſe with the Aire, hovv great will be thy ſhame to heare the skoffings, that will fall vpon thy follie? Some will ſay thou art mad, other, thou art fooliſh, another thou art dogged, but noe man, that thou art either wiſe, kind, or well in thy wits: Againe, when thou haſt reuealed thy folly

to

to the world, and fretted thy ſelfe to the heart, with the humor of an euill ſpirit, and yet art neuer the better any way, but manie way a greate deale the worſe, what canſt thou thinke of thy ſelfe? but fret that thou dideſt fret? bluſh at thy ſhame? grieue at thy follie, and murmure at thy ſelfe, that thou didſt murmure at thy ſelfe or any other, while repentãce which bringeth ſorrow, is the beſt fruit of ſuch a frenzie: Againe, when thou ſhalt ſee the patience of another bleſſed, and thy murmuring accurſed, an others patience enriched, and thy impatience impouerifhed, an others patience aduanced, & thy murmuring diſgraced, what canſt

thou thinke of it ? but a Canker eating into thy Soule worse then any *Fistula* in thy flesh; pray then to the heauenly Surgeon for a plaster of patience, with the oyle of true repentance to cure thee of this disease, which in the worlde, at least, by all the Arte of the Worlde is Incurable : wilt thou see a murmurer truely discribed? that thou maiest the better hate to bee his image : Behold his Eyes, like a hogge, euer bent downewards as if he were looking into Hell : his cheekes like an Anathomie, where the flesh from the bones doth fall, with fretting; his browes euer wrinckled with frownes, to shew the

distemper

distemper of his vnquiet Braine; his lippes euer puld inward, as if Enuie would speake, and durst not; his tongue, like the sting of a Serpent, which vttereth nothing but poison; his voice, like the hissing of an Adder, which maketh musique but for hell; his necke, like a weake piller, whereon his head stands tottering, and readie to fall; his breast like an impostume, that is ready to burst with corruption; & his heart, the Anuile wheron the deuill frames his fireworke; his body a Trunk where Sinne hath layed vp her store; his handes like clawes, that catch at the world; and his feete like vvinges, that make hast vnto hell: Now, doest thou

behold this ougly ſight? and doeſt not feare to bee ſuch a monſter? what ſhall I then ſay vnto thee, but if God haue giuen thee ouer to a reprobate ſence, there is no reaſon to be had with thee, nor hope of recouery to bee had of thee; but, hoping a little better in thee, let me goe a little further with thee: The vvorde of God ſaith *Beati pacifici*, bleſſed are the peace makers, thinke then it is a vvorke of the Deuill to ſovv ſedition, and being at vvar vvith thy ſelfe; hovv canſt thou be at peace vvith the vvorld, except it bee the good vvarre betvvixt the ſpirite and the fleſhe vvhere the peace of conſcience ouercomes the trouble of conceit;

by

by patience is the Soule posſeſt, vvhich is more vvorth then the vvhole vvorld, and by murmuring is the ſoule loſt, vvhich gon, vvhat is the gaine of the vvorld? Is it not ſtrange that all the parts and the members of the bodie, can ſo vvell agree togither, and one doe ſeruice to another, and men, the parts and members of a common-vvealth, ſhould be ſo at variance among themſelues? In the body of man, if the head ake, the heart is not vvell, if the Eye be hurt, the head is diſtempered, the heart is diſeaſed, and all the body is the vvorſe, if the finger bee hurt, the head vvill ſeeke to help it, the heart hath a feeling of it, the Eye vvil pittie it, and the

feete

feete will goe for eaſe for it; if the foote bee hurt, the Head, Heart, and Hands will ſeeke for cure of it, while the Eye will be carefull to look to the dreſſing of it; If the body bee diſeaſed, the head with all the members will labour for the helpe of it, that all parts being in their perfect ſtate, the mind or Soule may be at reſt: & if in this priuate body of man, all things bee brought vnto this good order, what ſhame is it for a common-wealth, that men ſhould bee ſo out of order? and while all parts of the bodie are at the ſeruice of the head, to the great peace of the heart, why ſhould not all Subiects ioyne to-

gither

gither in vnity of ſeruice to their King, to the greate and bleſſed peace of the vvhole Kingdome? God made all the parts of the bodie for the Soule, and vvith the Soule to ſerue him, and all the Subiects in a Kingdome to ſerue their King, and with their King to ſerue him. If the head of the bodie ake, vvill not the heart bee greatly greeued? and euerie part feele his part of the paine of it? and ſhall a King in his vvill bee diſpleaſed, and the hearte of his kingdome, the heartes of his Subiects, not haue a feeling of it? Canne the Eye of the bodie bee hurt, or greeued, and

and neither the head, heart, nor any other member bee touched vvith the paine of it? No more can the Counſaile, the Eye of the common vvealth bee diſturbed; but the King vvill find it, and the Common-vvealth vvill feele it; can the hand, the Artificer, bee hurt? but the common-vvealth vvill find the lacke of it, the Eye with pittie vvil behold it, and the head vvith the eye, the King vvith the Counſell take care for the help of it? Can the labourer, the foote be vvounded? but the body of the State vvill feele it, the head be carefull, the eye ſearchfull, and the hand bee painfull in the cure of it? and the common-vvealth? the body bee diſeaſed, but the

King

King, his Counſell, and euerie true Subiect, vvill put to his hand for the helpe of it? hovv then grovves this murmuring at the vvill of God in men? vvhile there is ſuch an agreement of the parts in man, but only by the vvorke of the deuill in man, to bring him from God and the vvorlde, to vvorke againſt himſelfe, his ſeruice in the vvorld, and as hee taught it firſt our parẽts to bring them out of paradiſe, ſo he vvil as many as he can of their poſterity, to lead them into Hell: But let mee tell thee, it is better that a fevv murmurers periſh vvith their murmuring, then a vvhole kingdome periſh vvith their mallice: In the holy vvord I find vvritten;

If

If thine Eye offend thee, pull it out; if thy hand offend thee, cut it off: better to enter into heauen vvith one hand, or one eye, then vvith both into hell. But all this vvhile, there is nothing ſpokē of the head, that muſt ſtill bee kept on: ſo if a great man, or a meane man do offēd, cut him off, or cut him ſhort, that he may do no hurt; for better a mēber periſh, thē the head or the hart ſhould ake, then either the King, or the common-vvealth ſhould bee diſeaſed: but for the King hovvſoeuer hee bee diſpoſed, hee muſt not bee diſturbed: for it is vvritten, *Touch not mine annointed, and do my Prophets no harme*: againe, tranſgreſſiō is as the ſin of vvitchcraft;

and

and vvhat greatet tranſgreſſion, then Rebellion? vvhich chiefly hath her breeding in murmuring. If thou haſt a cruell & vvicked King, take him for a puniſhment, and pray for his amendment; but murmure not at his povver: but if thou haſt a good King, take him as a bleſſing; and hauing a good King, be thankful to God for him, & for his proſperity, ſerue him, loue him, & obey him, & hate thy ſelfe to haue a thought of murmuring againſt him, or any thing cõmanded by him: looke a little more into thy glaſſe of murmuring, & ſee (if at laſt thou haſt the leaſt ſparke of Gods grace) vvhat thou beholdeſt: God in the heauẽs frowning

vpon

upon thee, his angels either murmuring for thee, or readie to plague thee, his ſeruants on the the Earth hating thee, & the deuill vvith his angells readie to diſtroy thee; thy Soule made a Receptacle of ſinne, thy mind made a torment to thy Soule, thy heart made a greefe to thy bodie, and euerie part of thy bodie out of temper: while being driuen out of the ground of all goodneſſe, Thou ſhalt bee left in the maze of al wickedneſſe, where, looſing the hope of all cõfort, thou ſhalt liue in the hell of all miſerie, yet, a little look further into thy ſelfe, and into the vileneſſe of thy nature, if it be touched with that infection: If the weather pleaſe

thee

thee not, thou wilt murmure at the heauens: if the world goe not with thee, thou willt murmure at the vvorlde; if thy friend rebuke thee, thou vvlt murmure at his care of thee: If thine enemy ouercome thee, thou wilt murmure at his fortune; If thy Father bee aged, thou wilt murmure at his life; If thy brother be thine elder, thou wilt murmure at his Inheritance; If thy neighbour grow rich, thou wilt murmure at his prosperitie; If a Stranger bee fauored, thou wilt murmure at his grace, if a Begger bee releeued, thou wilt murmure at his Almes; and if a godly man bee beloued, thou wilt murmure at Gods blessing; If thou bee a woman, or a womanish man, then how many

things will trouble thee? thou wilt murmure at fashions, coulors, toies, tricks, words, gestures, and a world of such idle fancies, whē alwaies the other is the best, & nothing pleaseth but variety: hee, or shee hath the best face, the best eye, the best hand, the best legge, the best body, or the best foote, speakes best, hath the best countenance, sings best, dances best, rides best, feeds finelyest, goes gaiest, hath apparrell the best made, and weares it best: & thus all is best wher there is none good; while, that, which should be best, serues God best, is not spokē of: for indeed, who serueth God best, will not let his spirit be led away with these idle humors; dost thou thē see the follie of this

murmuring,

murmuring, and the hurt of so great a poyson? seeke the cure of it by prayer, & keep it from thee by patience; least if it once get hold of thy heart, it breed a cureles woũd in thy Soule: If thou be a king, keepe thy seate; If a Courtier, know thy place; if a Scholler plie thy booke; if a Souldier, look to thine honor; If a marchãt, take thy fortune; if a farmer follow thy plough; if a beggar, fal to prayer; but murmur not, oh King, if thou be not an Emperor; nor courtier if thou haue not grace; nor Scholler if thou want preferment; nor Souldier if thou loose thy day; nor Marchãt, if thou loose goods; nor farmer, if thou lose thy labor; nor beggar if thou get bare alms: but murmuring at Gods wil; take

heede that thou looſe not thine owne ſoule, more precious to thee, then the whole world: Is it not ſtrange to ſee the inſenſible Creatures, what a concord there is, and among the Creatures of beſt ſence, ſo great a diſagreement: In muſique the Treble is the higheſt, and the baſe the loweſt; the Tenor and Counter-Tenor betvveen thē: yet though eu ery one hath his place, when they are in their full concord, they make the ſweeteſt harmony: ſo in a Kingdome: a King is the higheſt, and the labourer the lovveſt: (I leaue out the Beggar as an vnneceſſary member, but only for the exerciſe of Charity) bur, betwixt the King and the

labourer

labourer, there are Counſailers, Preachers, Lawyers, Souldiars, Marchants, and Artificers, and when all theſe togither in due allegeance to their King, doe true ſeruice vnto *God*, hovv excellent a muſique is the ſound of peace in ſuch a kingdom: If the ſtrings be out of tune, the muſique will be harſh, and if the people bee out of order, the State cannot be in peace: Thinke then if among theſe inſēſible Creatures be ſuch an vnity as is moſt pleaſing, why ſhould not among men bee ſo great an vnion? that may bee as well pleaſing as profitable? wee canne bee contented with the gold of *India*, the Sugar of *Barbary*, the oyle of *Candie*, the Spi-

ces of *Spaine*, the vvine of *France*, and ſo, of other things, of other Countries, to mingle with our owne, to make a medicine for the comfort or preſeruatiue of our bodies, & can we not vnite vnto our ſelues, a people ſo like our ſelues, & ſo neer vnto our ſelues, as might be to vs as our ſelues; if we vvould looke vvith the eye of Charity, vvhat bleſſing doth grovv of loue: nothing did part our land, but a little vvater, and nothing can part our loue, but a little vvill: but, as it may be ſaid, of a more wilfull then wiſe man, who hauing a coat made all of one peece, vvas perſvvaded by a Tailor to haue it cut in peeces, and vveare guardes vpon the

ſeames;

ſeames; onely to ſet himſelfe on vvorke, and make a gaine of the ſhreds, giuing that part another name, then before it had, that was nevv ſet on againe; So, I may ſay, this Land, once all one, and by vvhat perſwaſion, I know not cut off, was ſo lõg guarded, that it ſeemed to bee of ſome other ſtuffe, then the vvhole peece, till it pleaſed God by the great power of his Grace, in the Maieſtie of our King to bring both Landes againe into one: vvhich done, it now reſteth, that the guards takẽ away, no ſeame of diſſeuering be to be ſeen; but, the Lands, as one peece of Earth, enlarging the boũds of one Kingdom, the people be vnited in that vniõ, that, to

auoid ambition, there be no diſ-
ſention, and to maintaine an vni-
tie, there be no Rebellion: for, as
there is one God, one King, and
one kingdome: ſo, there ſhould
bee one law, one loue, and one
life, one voice, one heart, and one
people: to the cõtradictiõ wher-
of, whẽ all reaſons are alleadged,
it is only lacke of loue, that hin-
dereth the heauen of ſuch a hap-
pines; But, what euer thou bee,
that murmureſt at this motion,
let me ſay vnto thee, as the poore
woman of *Ireland* ſayes to her
dead husband: oh man, man,
why didſt thou die? Thou hadſt
Cowes, and thou hadſt a horſe;
thou hadſt a ſword, and a ſhirt of
male, and vvhy vvouldeſt thou
die?

die? ſo thou haſt a good King, a ſweet Country ,a kind people, and a bleſſed peace, and vvhy doeſt thou murmure? doeſt thou feare to haue many friends? then get the among enemies, art thou vnwilling to haue many neighbours? then liue among ſtrangers: doſt thou loue no Chriſtians, then dvvell among Turkes; or doeſt thou loue no men? then liue among Deuills; or doſt thou loue no houſe but home? make thy graue in thy bed; vvilt thou eate no meate but milke? Baby, ſucke thy dambe, till thou bee a dizard; vvilt thou abide no company, but thine one kindred? lap thy ſelfe in thy mothers apron; or doeſt thou doubt thy neighbour

bour vvill ouerthrovv thee? oh, let not lacke of witte ſo deceiue thee: for if God hath not ſo bleſt thee, as to make thee know what is good for thee, thou needeſt nothing more then thy ſelfe to vndoe thee: conſider therefore of euery thing, if thou canſt in the beſt kind, and make thy conſtruction vvith that care, that God firſt may bee pleaſed, thy King obeyed, thy Country benefited, and thy ſelfe contented: That vvhen the murmuring of malice is put avvay, and patience hath brought peace into thy boſome, thy hart may find the happines of that bleſſing, that thy Soule may be ioyfull to behold vvhere, the people vnited, God is

ſerued,

ſerued, the Kingdome preſerued, & the State moſt bleſſed, vvhere ſuch a peace is applauded. The Seas are a vvall vnto our Earth, to keep it from the enimies, & ſhall vve vvithin our land be at vvarres vvithin our ſelues? or ſhall vvee make a ſhevv of loue in our vvords, and harbour hatred in our hearts? or ſhall vve be borne neighbours, & liue as ſtrangers? God forbid: let not the Deuil ſo vvorke among the ſeruantes of God, to croſſe the courſe of ſuch a peace, as is ſo much to Gods glory: Our heuẽly maſter Chriſt Ieſus king of kings, vvare his coat vvithout a Seame, and our King vvould haue his Kingdom vvithout a Seuerance: It is the vvorde

of

of Christ; that vvhen a kingdom is deuided in it selfe, it cannot stand: If therefore vvee will bee christiãs; we must follow Christ; if vve will be subiects, we must obey our King; if vvee vvill stand, vvee must not bee deuided: For example, to alleadge ancient histories of forrain Princes, at least a farre of is needles, vvhen neere hand before our Eyes that cannot deceiue our Iudgements: hovv grevv the vvars in the Low Countries? but, by the malice of murmurers? hovv grevv the massacres in *France*? but, by the deuision of the Princes, and noble houses; and hovv many broyles haue beene betvvixt *Scotland* & vs, vvhile vvee vvere in the State

of

of deuiſion? Againe, hovv ſtrong are the States vvhere they are v-nited in the Lovv Coũtries, hovv is *France* inriched by his peace ? and hovv are vve; or at leaſt may bee vvith GODS bleſſing ſtrengthened by this vnion ? *Eſope* telleth a prettie tale to this purpoſe : That a Father hauing many ſonnes often diſagreeing, and as it vvere at iarre one vvith a-nother, called them before him, and cauſed euery one to bring vnto him, a little rod, or vvand, vvhich taken of them, he bound them vp altogither in one bun-del; vvhich made faſt vvith a bãd, he gaue to euery one of his ſons, one after another to breake; vvhich they found impoſſible: vvhereupon

whereupon the Father tooke out euerie rod, and gaue one to each one of his ſonnes to breake, which was quicklie performed: Now quoth the father, ye ſee my ſõnes of vvhat a ſtrength is loue, vvher heartes are vnited togither; for as theſe vvandes, ſo are yee; ſtrong vvhen yee are knit togither in the band of brotherly loue, & vveake and to be broken, vvhen you are diuided one from another. Surelie ſo it may be ſaid of vs: If vve be vnited, and knitte togither in the band of brotherlie loue, our ſtrength vvill be great to vvithſtand our enimies; but if vve fall at variance, vvhat peace can continue betvvixt vs? nay vvhat hurt ſhal vve do vnto our ſelues, vvhile

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the enimie vvill be ready to inuade vs? It is vvritten. *O quam bonum et iucundũ? fratres concordare in vnum?* Oh hovv blessed a thing it is bretheren to agree in vnitie? Are vve not all bretheren in Christ? bretheren in respect of our neere birth? bretheren in our language? & is it not posible for our liues to make vs bretheren in loues? Let vs see, vvher is the fault, vvhat is the cause? and vvhy it should take place? *In* God? no, hee loueth vnity: In the King? no, hee vvould haue an Vnion: *In* the Subiectes? noe, they vvould bee obedient to their King: *In* the Godlie? noe, they vvould bee obedient to GODS vvill: *In* vvhome then?

then ? Surely in none, except in ſome priuate perſons for ſome priuate cauſes, to ſome priuate endes: oh then thoſe priuate perſons are not for the publique vveale : thoſe priuate cauſes for no common good, and thoſe priuate ends, are for no godly end, but hoping there are none ſuch: I ſpeake to none, but vviſh all vvell, that all may be vvell: Is not our Religion all one ? and ſhall vvee differ in Ceremonies ? and if our Lavves vvere all one, ſhould vve differ in the execution ? our earth all as one, and ſhall vvee then differ in nature ? vvhat ſhould bee the cauſe ? but this; vvhile God is vvorking, and the King is vvilling, the Deuill

is ſtirring, and man is ſtriuing, but, God is aboue the Deuil, and a King is aboue his kingdome; and vvhile God is God, and the King gratious, though the Deuill bee vvicked, let not man bee vvilfull. A true loues knot is long in knitting, vvhen both endes muſt meete in the middeſt: but once vvell put togither, it is both faire and faſt: So, an vnion of people is long a vvorking, but once faſt linckedin loue, vvhere farre and neere meet in the middeſt of a good mind, hovv beautiful is ſuch a peace, vvhere the people are ſo bleſſed? let then al murmurers be ſhut out from the ſound of ſuch a Parlee, vvhere vviſedome may ſhevv her grace

in the worke of ſuch a worth: for it muſt bee that our King, and theirs, is, and muſt be (and euer I pray God be) al one: our Religion a nd theirs one: and our lavves and theirs all one: els how can there be loue in our liues? or vnion in our hearts? but I hope, that God who did create our hearts by his will, will ſo vvorke our hearts to his will, that wee ſhall not ſwarue from his will: but as hee hath made all into one kingdome; ſo vve ſhall bee all as one people, vvith one voice praiſing God, vvith one heart ſeruing one King, and vvith one loue, embraſing one another: Many little birdes flie togither in one flocke, many kindes of

cattell

cattell feed in one field: many kinde of ſheepe lie togither in one fold; and ſhall tvvo neighbour borne Children, not liue togither in one loue? God forbid: It is an old ſaying, and euer true, *Concordia paruæ res creſcunt, diſcordia maxima dilabuntur*: by Concord ſmall things proue greate, by diſcord the greateſt doe decay: Tvvo little Landes haue made a greate Kingdome, and ſhall one great people bee little in loue? God forbid: The Landes vvere deuided, and are vnited; and if the people may bee vnited, let them not be diuided: Diuiſion breeds Ambition, Emulation,

and faction, and vvhat are the fruits of theſe frenzies? hovv many kingdomes to their great miſery haue taſted: but vniõ breeds loue Charitie, & faith, of vvhich bleſſings vvhat are the benefits, vvhat kingdome may not bee glad to taſt? A King of a deuided peoplh may haue povver in his ſvvord, but a king of vnion may reioyce in his Scepter: a people deuided may be grieuous to themſelues, but a people vnited may be pleaſing to God: diuiſion is the cauſe of diſtruction, and vnion of Comfort: compare them then togither, & ſee vvhich is to be accepted: diuiſiõ breeds feare, and ielouzie; vnion breeds the reſolution and truſt: diuiſion

breeds

breeds warre and hatred; vnion breeds peace and loue : diuision breeds dearth, and danger; vnion plentie, and safety; diuision breeds malice aud murther: vnion breeds loue, and life: diuision breeds greefe and sorrow, vnion breeds mirth and Comfort : Thinke then vpon the venom of the one, and the vertue of the other; and if thou bee not senceles of thine owne good, runne not headlong vpon thine own ill: desire not rather to liue in the hatefull nature of diuision, then to bee lincked in the liuely knot of vnion; least the God of loue that offers it, and thy louing King, that desireth it, both hate thee for refusing it, and deny thee it

vvhen thou vvouldeſt haue it: The Tovver of Babell could not be builded, vvhen the languages vvere diuided: *Jeruſalem* vvent to ruine vvhen the Princes vvere diuided, *Rome* hath beene ſhaken ſince Religon hath beene diuided: *Antwerpe* hath beene decayed, ſince the States vvere diuided: *France* vvas impouerriſhed, vvhen the Nobles were diuided, and *England* vvas diſturbed, when *Scotland* vvas diuided: but now the Landes all bearing one name, the Subiects all one, vnder one King, the laws all tending to one ende; vvhy ſhould not the Nations bee all one people? Flowers grovve ſvveetely together, Trees beare

fruite

fruite naturally together, fiſhes ſwim friendly togither, birdes ſing merrily together; & beaſts feede quietly together, and is it not then a ſhame for men, that vvee cannot liue louingly togither? a drop of water is weake, but many droppes of water will driue a mill: a ſparke of fire is little, but many ſparkes together, will make a fire to conſume a whole Countrie: a corne of powder is little, but a great many together will diſcharge a great ſhot: a herring is a ſmal fiſh, but a skull of them together vvill ouerthrovve a prettie ſhip: a pike is a ſmall vveapon, yet a ſtande of them being together vvill ouerthrovve a greate

Troope: and a man is a ſmall Creature; but where men hold togither, what monſter can hurt them? So theſe Lands being one land, and the people one people; what kingdome can annoy vs? no let vs ſay, and if wee bee our ſelues, to our ſelues, and in peace among our ſelues, and that our God be with vs; neither the world nor the Deuill can hurt vs: But if there bee a breach in a banke, the Sea breaks in, & ouerflowes the Land: If there be a breach in a furnace, the fire will burſt out, and burne the whole houſe: If there bee a breach in a wall, the Bore will breake in, and ſpoile the whole vineyard: If there be a breach in a hedge, the cattel vvill breake

breake in and eate vp the grasse: if there be a breach in a Fort, the enemie will enter and sacke the Towne: if there bee a breach among pikes, the horsemen will breake in, and ruine the Campe: If there bee a breath in a conscience, Corruption will get in, and kil the whole man: & if ther be a breach of loue in the hearts of a people, the enemie will take aduantage for the inuasion of the kingdome. See then, and consider hovv dangerous a thing is diuision, and hovv safe an assurance is vnitie; and take the best, and leaue the worst; and so shall none of your pales bee broken. oh heauens, vvhat a hell is this in the vvorld? that men should liue

so

ſo like Deuills one one vvith a-nother: *It* is written that a man ſhould bee as a God vnto man, but it may bee vvriten, that man is, or at leaſt many men are, as Deuills vnto men: vvhere there are ſo many murmurers, that ther can be fevv louers; the rich man murmures at the poore man, that hee ſhould dwell nigh him: the Vſurer murmures at the Broker; that he geteth any thing by him: the Tradeſman murmures at his neighbour, that he ſhould proſper or thriue by him: the Lavvyer murmures at the Tearme that it is ſo ſhort a harueſt for him: The Marchant murmures at the vvindes, that his Shippes come not home to him: the

Souldiour

Souldiour murmures at the pay-maiſter, that hee keepes his money from him: The Courtier murmures at his Taylor, that his clothes are not fit for him: The Miniſter he murmures at the Parſon, becauſe hee hath the greateſt profit from him: and the Parſon murmures at the pariſhe, that they come not to Church to pay their duties to him; and the pariſhe murmures at the Parſon, that they pay ſo much, for ſo little paines from him: the Tenant murmures at his Landlorde for racking of his rent: the Landlord murmures at his Tenant to ſee him thriue by his husbandry. In ſumme there is almoſt no profeſsion or cõditi-on wherin one doth not murmre

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at an other; which murmuring vvhile it continueth in the hearts of people, it vvill ſuffer loue to haue no life among them: but were the vvorlde purged of that malicious humor, then vvould there bee as great a heauen, as there is novv a hell in the vvorld; vvher loue ſhould eſtabliſh ſuch a Lavv, as ſhould neuer bee broken: among men; doe not tvvo Eyes in one head, two hands, and two legges to one bodie make one man; and ſhall not two lands make one kingdome; nay more; doth not one Eye the ſame that the other, the one hãd, the ſame that the other, and ſhall not one people ſo nere ãother, as one mẽber is to another, haue one vvill, one lavv, and one loue one vvith another?

another ? It is ſtrange it ſhould be ſo, But I hope it vvill bee o-thervviſe; God vvill haue his vvill, and our good King his wil: in this vvorke of GODS vvill, euery good Chriſtian, and good Subiect vvill giue his good will to Gods and our Kings will; a-gainſt vvhich, if any ſhall mur-mure, God vvill bee diſpleaſed that the King is not obeyed; the King vvill bee diſpleaſed, that God is not obeyed: the Counſel vvill be diſpleaſed, that God and the king are not obeied: the court vvill be agreeued to ſee God, the king, and Counſell diſpleaſed: and the Common-vvealth vvill haue a common vvoe, when all theſe are diſpleaſed. Looke ther-

fore

fore betimes to this busines, detract no time for this dispatch, suppresse the power of the diuels pride; and plant in your hearts that grace of humilitie, that in the life of true loue, may bring forth fruite to Gods glorie. Breake an Angel, and you shall haue losse in the mettall; breake a Cup, and you shall haue losse in the fashiõ; breake a Glasse, you shall loose the fashion and the Mettall; breake wedlocke, and you loose your credit; breake the Lawe, and loose your libertie; breake Loue, and loose the joye of life: But keepe your Coyne whole, and it will goe currant; keepe your Cup vvhole, and you shall saue the fashion; keepe

your

your Glaſſe whole, and you ſhall ſaue Mettall and faſhion; keep your wedlocke from breaking, and ſaue your credit from cracking; keepe your Lawe frõ breaking, and your loue will be great; keepe your Loue from breaking, and your liues vvill be bleſſed: Diuide the head, & the Braines vvil come out; diuide the Body, and the heart vvill come out; diuide the Minde, & the vvittes vvill come out; diuide the Wittes, and the vvilles come out; and diuide the Willes, and the vvoes come out: but keepe the head vvhole, and the Braines vvill bee the better; keepe the Body vvhole, the heart vvill bee the better;

keepe

keepe the minde quiet, the vvits will be the better; keepe the wits in temper, the vvilles be the better, and keepe the wils togither, the common-wealth vvil bee the better. Note therefore in al cauſes, & al courſes, diuiſion breeds loſſe, greefe, or ſorrovv: and vnion, gain, comfort, and ioy. But I doubt I haue onely ſpoken of that vvhich vvould quickly bee helped, if the right vvay vvere once found: and therefore it is rather the manner, then the matter, that the vvorkeman cannot agree vpon: but to helpe the ill hammering of a peece of vvorke ſo vvorth the framing, let mee make a compariſon betvvixt a houſe and a kingdome; There is

a greate Landlord will haue a houſe builded, his will muſt bee obeyed, hee giues commaund vnto the maiſter workeman that it bee ſpeedely performed: The maiſter vvorkeman calls his labourers, and giues order for the worke, euery one in his place, and according to his qualitie: Now vvhen the worke is in hand, Timber, Stone, Bricke, Lime, and water, Iron, Glaſſe, and Leade, and all is readie that is neceſſarie: If either the workmen bee vnwilling to worke, or cannot agree vpon their worke, there will no houſe bee built; But if they fal to their buſines, & agree vpon the direction, the frame will ſoone vp: Euen ſo the Lord God, our Sauiour Ieſus

Christ, the great Landlord, and Lord of Heauen and Earth, will haue a commonwealth builded, and his will must be obeyed: for performance whereof, hee hath giuen commaundement to his seruant, and our Soueraigne Lord King *Iames* in this world, vnder God onely workemaister of this vnion: where if either the people be vnwilling to yeeld vnto the course or order set dovvne by the workemaister, or among themselues disagree vpon the manner of their working, whatsoeuer faire vvords be vsed, whatsoeuer good reasons be alleadged, or vvhatsoeuer shews of loue be made, there vvill bee no true league of friendship, nor peace for the ground of a Commonvvealth,

wealth: but let the labourers be willing to bee directed by their vvorke-maister, and euery one in his place, shevv the best of his good vvill; and no doubt, but such a common-vvealth vvill bee built, as while God doth blesse it, all the vvorld shall not hurt it. Consider therefore the inconueniences of diuision, and the comforts and commodities of vnion; and let not selfe-will carrie you away from the course of wisedom: you see, if you vvill still murmure against this so gratious an action, hovv many are against you? God himselfe, who loues vnitie: the King, vvho vvould haue an vnion: Subiects, that loue their King, and godly men that loue

God, for they vvill bee obedient to his will: the flowers of the field are againſt you, for they will grow togither; the trees, for they vvill beare fruite togither; the fiſhe, for they vvil ſwim togither; the birdes, for they vvill ſing togither: and is it not then a ſhame for men, that vve cannot liue and loue togither. For ſhame then goe from your ſelues vnto God, and goe from the Deuill vnto man: and in the name of God agree togither; liue vnder one God, one King, one law, and one loue: ſo ſhall God beſt bee pleaſed, the King beſt contented, the kingdome beſt gouerned, and euery vviſe and honeſt man beſt ſatisfied: vvhere liuing

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in murmuring and malecontent, God may be diſpleaſed, the king diſquieted, the State diſturbed; and fevv men but ſome vvay diſcontented: vvhat ſhall I ſay, to conclude, but this? Is not vnion a kind of marriage, vvrought by the hands of God? and performed in the hearts of his people? *I* ſay, a marriage where hearts ioyning hands, make two bodies as one: and is not a kind attonement, better then an vnkind diuorcement: let then theſe tvvo kingdomes be one, marrie them in loue, and ſince our King is the Father that giues them, vvhile God himſelfe doth vnite them, what Subiect or Chriſtian can be ſo vngratious, as not to

giue

giue his consent to them? yea let mee say with the minister in the time of marriage: if any man know any lawfull, or iust cause, why these two Landes, now one kingdome, should not in marriage be lincked with such a loue, as may make them liue vnder one law, and dwell togither as one people; let him now speake, or euer hereafter hold his peace: But if there bee any man, that knowing no iust, nor lawfull cause, will out of the malicious humor of a wicked spirit, hating to see a heauenly Action vpon earth, murmur at the blessed proceeding of so gratious a worke, the God of peace make him for euer hold his peace. *Amen*